

# THE GREEN CALDRON

A MAGAZINE OF FRESHMAN WRITING



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# Babbitt, A Story of Conformity

SYLVIA WINELAND

*Rhetoric 101, Theme 7*

IN THE BOOK, *BABBITT*, SINCLAIR LEWIS ATTEMPTS TO give the reader a picture of a typical, high-salaried, middle-class businessman and the superficial society in which he lives. The importance of this man and his social group is not that they are unique in themselves, but that they are stereotyped examples of other businessmen and their societies in other communities. In any clique or social group, conforming to the accepted standard of speaking, of acting, and of thinking is demanded. Likewise, conformity was demanded in the lives of the businessmen. It is upon this conformity that Sinclair Lewis bases his book, *Babbitt*. He shows the effects of conformity or non-conformity in the life of one man, Mr. George F. Babbitt of Zenith.

Babbitt's conversations, except for those with his closest friend, follow the standard of his group. Most conversations are about business, its promotion, welfare, and growth. The next most important subject is the growth of the city. The businessmen want Zenith to be among the top cities of the country in wealth and population. Politics have their place too. All good businessmen must support the candidate who will favor big business. "High-brow" subjects, including music, literature, art, and almost anything outside of the world of business, that require much thinking, are generally frowned upon. The reason for this is that the businessmen have cared for nothing but business for so long that they are out of touch with cultural interests. The conversations are often completely meaningless. "That's so," "Yes, I guess you're right," "That's so," and "Oh, yes, I see," compose about half of the total conversation. It is necessary to agree with almost everything that is said in order that one's position within the group can be maintained.

It is fashionable for Babbitt and his friends to belong to many clubs and organizations, supposedly trying to better the city and mankind, yet never forgetting to better their businesses first. Church is also very important. It helps socially for one to be seen there, because a church-going person is more deserving of respect and honor.

Conformity is as necessary in material possessions as it is in membership in certain clubs. Babbitt's clock "was the best of nationally advertised and quantitatively produced alarm clocks, with all modern attachments, including cathedral chime, intermittent alarm, and phosphorescent dial. Babbitt was proud of being awakened by such a rich device." Everything, including Babbitt's automobile, clothing, and cigars, has to be the best, biggest, and richest. Houses are built and furnished in the latest fashion and with the best materials; therefore, they are all alike and meet the same standards.

There is no doubt that Babbitt and his associates all have the same ideas and principles of business, with their "Vision" and "Pulling Power," up-to-date methods of administration, production, and salesmanship and with their conventions and committees. However, there is some question as to whether the businessmen have a personal philosophy of life or not. Most of the time they appear to be working and thinking and conforming rather blindly. They don't question their business attitudes or social practices but go on living by habits which seem natural because they have been used for so long and because everyone else lives by similar habits. There are some people, though, that would have us believe that every man must have a personal philosophy of life. A man must value some things more than others, even if he does it unconsciously. Babbitt, of course, values prosperous business. He values making public speeches and owning his own automobile also, because people recognize such activities as very important. Everyone likes to gain the respect of his friends, because gaining it helps inflate his ego. Babbitt really lives with high spirits as long as his ego is stimulated, but he becomes a helpless animal as the stimulation decreases. Another aspect of this value, which in reality could be called a value of self-importance, would be the goal of a high social position. The businessmen choose their words, actions, and material possessions for the specific purpose of conforming to their own social group and perhaps even surpassing it to become part of a newer, more exclusive group. Every person stubbornly asserts that the people of his Athletic Club are more human, friendly, and wholesome than the higher class members of the Union Club; yet, if the chance ever comes for them to become members of the Union Club, they never refuse it. Friends and position are the most important things, but new and better ones in an upper class would easily take their places.

In the book Babbitt and his friends usually conform to the standards by habit. Once, though, Babbitt, wondering just what was lacking in his life, questioned the usual routine and began acting in a different manner, one not accepted or approved by his associates. He was then rejected and made an outcast by his group of friends. The excluding of a person, who for years had been a friend, because he began to question and to disagree slightly is an example of the shallow, uncompromising minds of the businessmen.

Concluding a description of Babbitt's house, Mr. Lewis made the statement, "In fact there was but one thing wrong with the Babbitt house: It was not a home." This is obviously true. In addition, this might also be used to describe the Babbitt type of life: It was not really living. By letting us observe the day-to-day thoughts and actions of one man, Sinclair Lewis has given us a good description of the superficial society of the upper-middle-class businessman. He has also given us the hint that many of the characteristics



which appear to us to be so absurd in Babbitt might also appear in the lives of many of us who aren't businessmen. It is for these two reasons, seeing businessmen in their environment and seeing ourselves in our environment, that this book has a permanent value to its readers.

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## Group Dynamics in the Oceanic Society

WILBUR L. FRENCH

*Rhetoric 102, Theme 7*

THE NAME OF THE THEORY USED TO ANALYZE THE action in this paper is the Levinian Theory of Social Psychology. This Levinian theory is often referred to as the theory of group dynamics. In this paper the first object will be to explain and to illustrate, with selections from the text, the basic principles of group dynamics. After the presentation of the theory, some of the action of the novel will be analyzed as it is related to the theory of group dynamics.

The first principle of Levinian psychology is that there is a definite relationship between self-acceptance (self-esteem) of an individual and the acceptance by him of his role in a social group. Self and role acceptance are also equated to the individual's acceptance of the attitudes of a group. In other words, if an individual is content with the part that he plays in a social group and is in harmony with its ideals and beliefs, then this individual will have self-acceptance. To illustrate this concept, the self-acceptance of Parsons as related to his role and attitude acceptance is obvious in the following quotation:

Squads of volunteers, organized by Parsons, were preparing the street for Hate Week, stitching banners, painting posters, erecting flagstuffs on the roofs, and perilously slinging wires across the street for the reception of streamers. Parsons boasted that Victory Mansions alone would display four hundred meters of bunting. He was in his native element and as happy as a lark. He was everywhere at once, pushing, pulling, sawing, hammering, improvising, jollying everyone along with comradely exhortations and giving out from every fold of his body what seemed an inexhaustible supply of acrid-smelling sweat.

The second principle in the Levinian theory is that one's self-acceptance is related to the acceptance of others and that one's self-dislike is related to the dislike of others. If one feels that he is important and is contented, he

will be tolerant of other people, but, on the other hand, if he is discontented and unsatisfied, he will be critical and antagonistic toward others. The following quotation concerning Winston shows clearly how self-esteem, in the form of feelings of self-importance and contentment, is related to one's tolerance of other people:

The process of life had ceased to be intolerable, he had no longer any impulse to make faces at the telescreen or shout curses at the top of his voice. Now that they had a secure hiding place, almost a home, it did not even seem a hardship that they could only meet infrequently and for a couple of hours at a time.

The third principle of the Levinian theory is that there are good and bad aspects in every social group. The evaluation can vary from individual to individual, and within each individual, from time to time. The most prominent illustration of the third Levinian principle, of course, is Winston's evaluation of the Oceanic Society, exemplified by Big Brother, at the beginning and end of the novel.

The interrelationship of the three aforementioned principles is the fourth and final major element of the Levinian theory. The social group (a society) is represented symbolically as a series of concentric circles with the innermost representing the center of the group and the outermost circle representing the periphery. If an individual evaluates a particular group as being privileged (good), his movement in the group will be toward the center, but if an individual evaluates a group as being underprivileged (bad), his movement will be toward the periphery, or out of the group entirely. As an individual moves toward the center of the group he will accept more completely the attitudes of the group, and his role within the group. With an increase in the degree of role and attitude acceptance, the individual will experience an increasing amount of self-acceptance (self-esteem). However, when an individual moves toward the periphery of a group, the decrease in the degree of his role and attitude acceptance will bring about a corresponding decrease in his self-acceptance. As stated in the second principle of group dynamics, any change in the degree of one's self-acceptance will bring about a corresponding change in the degree of acceptance of others, and, conversely, any change in the degree of acceptance of others is manifested in a corresponding change in the degree of one's self-acceptance. The illustration of the information in this paragraph will be the following analysis of some of the action in the novel.

In the beginning of the novel, Winston was a member of the party, but his lack of acceptance of the party ideals and policies kept him near the periphery of the group. However, Winston did enjoy some of the intellectually challenging aspects of his role (part of his work) in the party. The acceptability of part of his role in the party failed to compensate for the unacceptability of the ideals and policies of the group. As a result of role and attitude rejection, Winston felt inadequate as an individual, and suffered from a lack of self-esteem. Under



the conditions of self-rejection, Winston's movement was to the periphery of the party.

With the purchase of the diary, Winston completely rejected the attitudes of the party and entered the periphery of another group, "the dead." As one of "the dead" Winston had no problem in attitude acceptance but because his role in the fulfillment of these attitudes was non-existent, he had very little self-acceptance.

Winston's role among "the dead" was proved when he met with Julia to perform the "Sexcrime," but the inadequacy of his role was even then shown by his emotion in the following quotation:

If he could have infected the whole lot of them with leprosy or syphilis, how gladly he would have done so! Anything to rot, to weaken, to undermine! He pulled her down so that they were kneeling face to face.

Winston's self-acceptance was greatly improved after he and Julia met with O'Brien and swore their allegiance to the "Brotherhood." Winston had established an active and satisfactory role and had thereby moved toward the center of "the dead." The following quotation illustrates his feelings at that time:

Winston had dropped his habit of drinking gin at all hours. He seemed to have lost the need for it. He had grown fatter, his varicose ulcer had subsided, leaving only a brown stain on the skin above his ankle, his fits of coughing in the early morning had stopped. The process of life had ceased to be intolerable, he had no longer any impulse to make faces at the telescreen or shout curses at the top of his voice.

The one unalterable principle (basic attitude) of "the dead" was established in Winston's conversation with Julia:

'I don't mean confessing. Confession is not betrayal. What you say or do doesn't matter; only feelings matter. If they could make me stop loving you—that would be the real betrayal.' She thought it over. 'They can't do that,' she said finally. 'It's the one thing they can't do. They can't get inside you.'  
'No,' he said a little more hopefully, 'no; that's quite true. They can't get inside you. If you can *feel* that staying human is worth while, even when it can't have any result whatever, you've beaten them.'

After Winston and Julia were captured and were subjected to the torture, they no longer had the attitudes of "the dead" because they had violated even the most basic principle in Room 101. The role that they had played in "the dead" was given up even to the extent of abandoning "Thoughtcrime." There was no self-acceptance to be had from the dead group, so their movement was away from the center of "the dead" and toward the periphery of the party.

At the time of his release from the Ministry of Love, Winston had been deprived of all of his human dignity, and had no self-acceptance whatsoever.

The following excerpt from the novel illustrates the depths of his degradation:

He took up his glass and sniffed at it. The stuff grew not less but more horrible with every mouthful he drank. But it had become the element he swam in. It was his life, his death, and his resurrection. It was gin that sank him into stupor every night, and gin that revived him every morning. When he woke, seldom before eleven hundred, with gummed-up eyelids and fiery mouth and a back that seemed to be broken, it would have been impossible even to rise from the horizontal if it had not been for the bottle and teacup placed beside the bed overnight. Through the midday hours he sat with glazed face, the bottle handy, listening to the telescreen. From fifteen to closing time he was a fixture in the Chestnut Tree.

In order for Winston to derive any degree of self-acceptance, he must accept his role in, and the attitudes of, the party. After his release Winston was forced to accept his role in the party, because he had rejected and betrayed any other role. The only obstruction to his achieving some self-esteem lay in his lack of acceptance of the attitudes of the party. It was inevitable—he would love Big Brother.

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## "The Heart of Darkness"

CHARLOTTE VONBEHREN

*Rhetoric 101, Theme 7*

"**H** EART OF DARKNESS" BY JOSEPH CONRAD IS THE FASCINATING study of the change in a man's character. The theme of the story is summed up by the narrator, Marlow, when he introduces his tale to the listening sailors. He says, "It [referring to the place where he met Kurtz] was the farthest point of navigation and the culminating point of my experience. It seemed somehow to throw a kind of light on everything about me and into my thoughts. It was somber enough too—and pitiful—not extraordinary in any way—not very clear either. No, not very clear. And yet it seemed to throw a kind of light." Here Marlow states that his journey up the river and his meeting with Kurtz seemed to enlighten Marlow about himself. He learned to know himself and his capabilities as he had never known them before.

Marlow partly explains his lack of knowing his inner self when he leaves his aunt's house. He says, "In the street—I don't know why—a queer feeling came to me that I was an imposter. Odd thing that I, who used to clear out for any part of the world at twenty-four hours' notice, with less thought than most men give to the crossing of a street, had a moment—I won't say of hesitation, but of startled pause, before this commonplace affair. The best way I can explain it to you is by saying that, for a second or two, I felt as



though, instead of going to the center of a continent, I were about to set off for the center of the earth."

In the beginning, Marlow is quite apart from everything going on around him. When he sees a French man-of-war shelling the coast, he calls it "a touch of insanity." When he reaches his company's station, he is struck by the "objectless" blasting. He tries to detour around a chain gang of criminals and comes upon a clearing where some of these criminals have crawled to die. He is horrified at the sight. Then he meets the agent and learns about Kurtz. The agent tells Marlow that Kurtz is a "very remarkable person" who will go far. With this information, Marlow's curiosity about the mysterious Kurtz is aroused.

The next that Marlow hears of Kurtz is at the station where he is to find his boat. The agent is very concerned about Mr. Kurtz. Mr. Kurtz seems to be the one to whom everyone goes. Everyone looks up to him. To Marlow, he appears as a sort of god. Marlow doesn't know who Kurtz is. He hasn't identified Kurtz with the senseless blasting, the treatment of the natives, or any of the strange things which went on at the Central Station. Marlow has heard of Kurtz, but that is all. He says, "I would not have gone so far as to fight for Kurtz, but I went for him near enough to tell a lie." Then he explains how he hates lying. It appalls him, and goes against his very nature. Yet he says, "I went near enough to it by letting the young fool there believe anything he liked to imagine as to my influence in Europe." The next sentence shows that he is beginning to change within himself, "I became in an instant as much of a pretense as the rest of the bewitched pilgrims. This simply because I had a notion it somehow would be of help to that Kurtz whom at the time I did not see—you understand. He was just a word for me. I did not see the man in the name any more than you do."

At this point Marlow is beginning to be drawn to the evil Kurtz. Kurtz holds a fascination for him, even though Marlow knows he is evil. This desire, or rather obsession, becomes stronger the closer Marlow gets to the Inner Station. On the river he says that the steamer is like a beetle crawling. For the pilgrims, it crawled someplace where they could get something. For him, it "crawled towards Kurtz—exclusively."

During the long journey up the river Marlow begins to look into himself. He thinks of the primitive country as a monstrous free being as contrasted with the shackled being he usually thought of. The natives, with their wild dances, preyed upon him. He says, "No, they were not inhuman. Well, you know, that was the worst of it—this suspicion of their not being inhuman. It would come slowly to one. They howled and leaped, and spun, and made horrid faces; but what thrilled you was just the thought of their humanity—like yours—the thought of your remote kinship with this wild and passionate uproar. Ugly. Yes, it was ugly enough, but if you were man enough you would admit to yourself that there was in you just the faintest trace of a

response to the terrible frankness of that noise, a dim suspicion of there being a meaning in it which you—you so remote from the night of first ages—could comprehend. And why not?" Here is the significant part which shows how Marlow is beginning to think of himself and his motives in relation to the effect of the country. "The mind of man is capable of anything—because everything is in it, all the past as well as all the future. What was there after all? Joy, fear, sorrow, devotion, valor, rage—who can tell? but truth with his own true stuff—with his own inborn strength. Principles won't do. Acquisitions, clothes, pretty rags—rags that would fly off at the first good shake. No; you want a deliberate belief. An appeal to me in this fiendish row—is there? Very well; I hear; I admit, but I have a voice, too, and for good or evil mine is the speech that cannot be silenced."

From this point on, Marlow becomes increasingly anxious to meet Kurtz. The steamer now moves too slowly to suit him. When the steamer is eight miles from Kurtz's station, Marlow wants to push on at night but is persuaded to wait. This anxiety shows that Marlow is identifying himself more and more with Kurtz. Marlow is beginning to realize what living away from civilization in such a wild and primitive country can do to a man. He is anxious to meet Kurtz and talk, as it were, to his own inner image which is reflected in Kurtz.

When the steamer is attacked and the helmsman killed, Marlow is suddenly appalled at the thought that perhaps Kurtz, too, is dead. He says, "I couldn't have been more disgusted if I had traveled all this way for the sole purpose of talking with Mr. Kurtz. Talking with . . . I flung one shoe overboard, and became aware that that was exactly what I had been looking forward to—a talk with Kurtz." Here Marlow at last admits to himself that Kurtz holds a strange fascination for him. He is very disappointed at the thought of Kurtz's being dead.

Marlow, in talking about the report which Kurtz wrote for the Society for the Suppression of Savage Customs, reveals that he is now identifying himself closely with Kurtz. He says, "From that point," referring to a place in the report, "he soared and took me with him. The peroration was magnificent, though difficult to remember, you know. It gave me the notion of an exotic Immensity ruled by an august Benevolence. It made me tingle with enthusiasm. This was the unbounded power of eloquence—of words—of burning words." Marlow now approves fully of Kurtz. When the Russian prepares to confess one of Kurtz's secrets to Marlow, Marlow allies himself finally with Kurtz and what he stands for. In doing this, Marlow is confessing that he has the same qualities and tendencies in him which made Kurtz write, "Exterminate the brutes!" at the end of the report. Marlow says, "All right, Mr. Kurtz's reputation is safe with me." When Marlow discovers that Kurtz is missing from the hut, he sets out to find him. In persuading Kurtz to return with him, Marlow analyzes the man's character. He admits that Kurtz is



sane but that his soul is mad. He says, "Being alone in the wilderness it had looked within itself and, by heavens! I tell you, it had gone mad. I had—for my sins, I suppose—to go through the ordeal of looking into myself." Here, at last, Marlow is beginning to know and to understand himself and his inner motives.

After Kurtz's death, Marlow completely identifies himself with Kurtz. He says, "I remained to dream the nightmare out to the end, and to show my loyalty to Kurtz once more." About Kurtz's final words, Marlow says, "Better his cry—much better. It was an affirmation, a moral victory paid for by innumerable defeats, by abominable terrors, by abominable satisfactions. But it was a victory! That is why I have remained loyal to Kurtz to the last, and even beyond, when a long time after I heard once more, not his own voice, but the echo of his magnificent eloquence thrown to me from a soul as translucently pure as a cliff of crystal." Marlow is at last able to look at Kurtz, seeing himself, and know why Kurtz acted the way he did. He understands him fully.

After his return to Europe, Marlow is beset by several people who want Kurtz's papers. Still he remains loyal, a fact which he cannot understand. These people irritate him because Marlow feels that they cannot know what he knows. They cannot have had the opportunity to see themselves, their primitive motives, as he has. He, Marlow, is above them. Finally, he decides to see Kurtz's fiancée and return the packet of letters. He also wishes to give up the last remaining memory of Kurtz. It is some six years since Kurtz died, but for the girl he died only yesterday. She speaks of all the good she saw in Kurtz, but Marlow remembers what he found; the mad, in-turned soul. However, when she asks what Kurtz's final words were, the changed Marlow remains loyal to the end; whereas before he met Kurtz he detested lying, he now tells her that Kurtz spoke her name last.

The entire book is the gripping story of the development of a man's insight into himself. Before he goes into the continent and up to Kurtz's station, Marlow is shallow and outward like the majority of people. However, the closer to Kurtz he comes, the more he hears that name, and the farther he goes into the primitive continent, the more clearly he sees himself and why he acts as he does. When he finally meets Kurtz, Marlow has completely identified himself with Kurtz. He then understands his own inner motives and feelings. His statement after Kurtz's death sums these feelings up very well. He says, "Destiny, my destiny! Droll thing life is—that mysterious arrangement of merciless logic for a futile purpose. The most you can hope from it is some knowledge of yourself—that comes too late—a crop of unextinguishable regrets. I have wrestled with death. It is the most unexciting contest you can imagine. It takes place in an impalpable grayness with nothing underfoot, with nothing around, without spectators, without clamor, without glory, without the great desire of victory, without the great fear of

defeat, in a sickly atmosphere of tepid skepticism, without much belief in your own right, and still less in that of your adversary. If such is the form of ultimate wisdom, then life is a greater riddle than some of us think it to be. I was within a hair's breadth of the last opportunity for pronouncement, and I found with humiliation that probably I would have nothing to say, this is the reason why I affirm that Kurtz was a remarkable man. He had something to say. He said it. Since I had peeped over the edge myself, I understand better the meaning of his stare, that could not see the flame of the candle, but was wide enough to embrace the whole universe, piercing enough to penetrate all the hearts that beat in the darkness. He had summed up—he had judged. The horror. He was a remarkable man. After all, this was the expression of some sort of belief; it had candor, it had conviction, it had a vibrating note of revolt in its whisper, it had the appalling face of a glimpsed truth—the strange commingling of desire and hate. And it is not my own extremity I remember best—a vision of grayness without form filled with physical pain, and a careless contempt for the evanescence of all things—even of this pain itself. No! It is his extremity that I seem to have slipped through. True, he had made that last stride, he had slipped over the edge while I had been permitted to draw back my hesitating foot. And perhaps in this is the whole difference; perhaps all the wisdom, and all truth, and all sincerity, are just compressed into that inappreciable moment of time in which we step over the threshold of the invisible." Because of these feelings he remains loyal to Kurtz even though he knows the man has become obsessed with his own importance. To Marlow, it would have been like betraying himself.

Marlow had the unique experience of being able to understand and know himself. It changed him and altered his entire character. He will feel forever apart and above the majority of humanity.

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## The Glass Menagerie

ROBERT CAMY

*Rhetoric 102, Assignment No. 15*

THE REVIEWING OF THE PUBLISHED SCRIPTS OF PLAYS is an art which is practiced only infrequently by contemporary litterateurs. A search of eight copies of *The Saturday Review of Literature*, three of *Harper's*, and one *Atlantic Monthly*—all recent issues, taken at random from the shelf—not only failed to locate even one review of the play-script but also failed to reveal any advertisement announcing the publication of a book of plays. The reviewer's inactivity, then, is not to be attributed to any lack of zest but to a conspicuous lack of opportunity. Plays are thin material for publishers of books, probably because of the inescapable fact that a book is one thing and a play is another and that a good play is written to be played. Without interpretation by actors the play is like a musical score which has



never been performed. The symbols are there, arranged according to the mechanical requirements of known instruments, but this is only technical excellence in the matter of form, and it hardly enables one to experience the gamut of musical potential. So it is with *The Glass Menagerie*: reading the published play, one is aware of implications which a competent cast might develop to considerable sociological and psychological significance, but when the play is considered as a book it is thin stuff, as thin as the glass trinkets which account for the title.

This is as it should be, for the play was written that way by Tennessee Williams. He divided it into two parts, "Preparation for a Gentleman Caller" and "The Gentleman Calls," and he confined the entire action of the play to the alley apartment of the Wingfield family, with a few glimpses of the alley itself. He created only four characters: the mother, her son and daughter, and the gentleman caller. The action of the play develops from certain rather tense efforts of these four: the efforts of the mother to escape from failure by re-living her past—and probably apocryphal—glory as a southern belle; the efforts of the son to escape from the emotion-crammed apartment to a world which he imagines will be large and free and breezy; the efforts of the daughter to escape from her damaged self into what probably would be schizophrenia; and the efforts of the gentleman caller to escape, first, from his warehouse employment into a peanut salesman's success and, finally, to escape from the Wingfields. To express all these efforts less metaphorically, the play is simply the unpretentious chronicle of Amanda's behavior as she employs whatever wiles and ruses she can muster to make something of the life of her crippled and withdrawn daughter, Laura, who has never learned what to do about pain. When Laura proves to be incapable of facing anything as realistic as a job, Amanda turns her own desperate energy toward finding a suitor for her daughter. Her failure to entice the gentleman caller into the suitor's role constitutes the climax of the play.

These may seem to be puny tempests which have suffered in the re-telling, and it is safe to assume that there was no great stir in the literary world when the book itself was published; nevertheless, this is no play to be dismissed lightly. It is a particularly excellent example of mastery of one of the more difficult literary techniques, the art of avoiding at least some of the limitations of relativity of meaning by selecting stimuli which stem from the common bases of experience and presenting these stimuli with so little authorial bias as to preserve invariance, thereby persuading readers or audiences to project their inner experiences into the play. This art has few mysteries for Tennessee Williams. As he wrote the play, it has no villain except the deadly pettiness which often is inextricably bound up with living, and he hints that even this need not be unconquerable. Each of the characters has a brief moment in which he demonstrates untapped ability to rise to spiritual heights, and each inspires some sympathy. Amanda, after all, is attempting a constructive manipulation of her daughter's life, the suitor does

mean well, the son's frustration is no strange thing, and the daughter is pure pathos. The over-all effect of the book is to suggest that the play must present a remarkably effective stimulus for a theater audience.

That, perhaps, is the *raison d'être* of the book. It has been many a day since it was published and since *The Glass Menagerie* was first presented to the public as a play, but a mere reading of it suggests that any revival of the play should not be omitted from the playgoer's schedule. Thin stuff it is, but its artful thinness constitutes a technique which succeeds as effectively as any in contemporary literature in re-emphasizing and re-stating the familiar observation that the average person leads a life of "quiet desperation."

## My Theory of Religion

RUTH F. WEINER

*Rhetoric 102, Placement Theme*

RELIGION, BOTH IN THE ORGANIZED SENSE AND IN THE sense of personal philosophy, fulfills two functions for man. It is primarily an embodiment of and an organized expression for the sense of a universal moral law, a sense which is almost universally deeply ingrained. However, religion, especially in its various organized forms, also acts as a comforting influence, a buffer against the awful immensity of time and space. I would say that religion has been *created* by man to fulfill these two functions. This, I suppose, is my theory of religion.

The conception of a deity directing the course of events seems to me essentially selfish and quite extraneous. Perhaps this is because I am human, rational, and a product of an educational system which had its roots in the eighteenth century, the so-called Age of Reason. I exist, and for me as for Descartes, the laws governing the universe can be deduced from this premise. I cannot conceive that, if there were no god, the universe would fall apart in chaos; this, in essence, separates me from pre-eighteenth century man.

The comforting function of religion represents, for me, rather selfish wishful thinking. By "comforting function" I mean the concepts of expiation from sin by means of various penances, and of immortality. The doctrine of doing good for a reward in the after life seems particularly selfish. There is, indeed, a sort of immortality which a truly good man achieves: this is his imprint on human history. Genuine worthiness includes the utmost creative effort of which a man is capable. The best living example of genuine goodness is, perhaps, Albert Schweitzer, who has exercised his faculties to the utmost in both intellectual creativity and humanitarian kindness. There should be no thought of a reward for a good or kind deed other than the deed itself. Man should live for man, both for individuals and for the collective community of the race, and not for his personal glorification in the hereafter.



The first man to feel a necessity for religion probably felt a need for a moral authority. Certainly the most useful products of organized religion are its ethical teaching and its humanitarian activities. But here much modern organized religion has failed because of its de-emphasis of purely generous motives. It is understandably difficult to grasp the Sermon on the Mount, and the adjunct of personal reward has made it easy enough for a child to grasp. But religion is not for children or idiots; it is for mature and highly rational adults. Religion without the concept of immortality is totally comfortless for so many people, especially people of the calibre of T. S. Eliot. Perhaps when I am closer to death I, too, shall feel the need of personal immortality. The comforting function of religion gives a man courage. Those who are very young, and relatively distant from personal tragedy, have a courage bordering on bravado.

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## The World I Left Behind Me

JUDITH SENSIBAR

*Rhetoric 101, Theme 4*

THE sky was a deep blue, and the flowers were intense in their colors. The grass was green, all shades of green, and here and there a browned old leaf lay decaying quickly in the lost dry air. The roses lent a heavy odor which mingled with the light scent of the violets beneath. The dogs lay sleeping in a patch of shade while the kitten on the porch licked its paw thoughtfully.

Outside the fence, out in the serene and sleepy world, a little boy drove a few chickens ahead of him into the market place. A few minutes behind, leading a little burro loaded down with firewood, was an old man who stopped at the gate and rang the bell.

Out of the house walked a white-coated man, but he slouched when he saw who was ringing. The rhythm and song of his voice droned on the air, and got lost in the sound of the bee-hum. The wind quietly rustled the leaves of the trees, and a leaf came drifting down on the kitten, who sleepily pushed it aside.

On the swing sat a little girl, dressed in a starched and neatly-pressed white dress, swinging back and forth in the loud silence with a slow, steady motion. She looked on the scene with sleepy eyes, and thought of home.

Ever since she could remember, this had been her home, but she knew that she was an American from the United States, not Mexico. And soon she would be going back there, and she would go to school. What would it be like? she wondered. Would it be all like unboiled milk, nice and smooth and fresh tasting, or would it be boiled and make her mouth dry and sour? But this afternoon was too lovely to spoil with such unanswerable questions.

How about gathering some pansies for Mother? She was not feeling very well this morning. Oh, but it would be too much trouble, and anyhow Mother was asleep now, and the pansies would die before she woke up. Now I'm only making excuses, she thought, but I don't care.

The sun moved on, high overhead in the cloudless sky. The wind drifted a leaf off another tree, and a ripe apricot fell to the ground. A car went slowly by, as it maneuvered around the flock of cows and sheep now being herded down the street. Somewhere a bird chirped, and next door the sprinkler started, giving another soft sound upward to the air.

# The Research Paper

FRANCIS SPOONER

*Rhetoric 102, Theme 8*

DURING THE PAST FEW WEEKS I HAVE BEEN CONFRONTED with a rather perplexing problem. I have been trying to select a suitable topic for a research paper. Compared to the complexities of the modern world, this problem undoubtedly seems a very trivial matter, but those with their college days behind them probably will well remember the anxiety this very problem caused them.

I have, fortunately, at least selected a topic for the research paper: "Socrates The Philosopher." At the present time I am trying (with no little difficulty) to justify to myself the selection of this particular topic.

My major criterion for considering any topic for research was that it be of particular interest to me. Prior to the final selection of the research topic, I made a list of ten questions to which I would very much like to know the answers. In an effort to decrease the number of questions to five, I weighed each of the ten questions individually with respect to personal interest, and retained the five questions which are listed below in the order of original preference:

1. Does man have free will?
2. What is progressive jazz?
3. Who wrote the literary works presently attributed to William Shakespeare?
4. What were the factors in Socrates' childhood and youth that caused him to become a philosopher?
5. What is the history of hypnosis?

After arranging the five remaining questions in the order of preference, I examined each one to determine whether it could be adequately answered in only two thousand words.

As stated, question number one is entirely too broad to be treated in my research paper. From what information I already have about free will in man, I concluded that my only course would be to refer exclusively to the theories of the outstanding philosophers of the past, but, unfortunately, this did not greatly appeal to me.

Because the first question proved inadequate, I considered the second question. I must admit that there was an ulterior motive in considering this question, inasmuch as I am a musician (and I use the term very loosely), and I felt that this would be the easiest question to write about. I later discovered, however, that there is very little material available on progressive jazz, and decided that this question was inadequate.

The third question has always posed a problem of great interest to me,



but I decided that all I could do was to restate the theories of the Bacon, Marlowe and Shakespeare supporters, and, therefore, I felt that it was also inadequate.

I shall momentarily skip question number four and refer to question number five. I was taught the "art" of hypnosis while in the navy and I have a great interest in the subject. I'm afraid that my interest has been too great, and I have read numerous books on the subject. Quite frankly, I know a good deal about the history of hypnosis, and if I wrote my research paper on the subject it would simply be a re-hashing of old news.

Because question number five would not do, I turned my attention to question number four. In considering this question I felt that it would be excellent for my research paper. Although I have long admired Socrates, I realized that I actually knew very little about him. I did not know his first name. Or rather, I did not know his last name. Well, at least I knew that either his first or last name was Socrates. Or was it his nickname? I became completely bogged down in these mental calisthenics, and resolved that I would find the answer to this question.

In the *Apology*, Plato tells us that Socrates had two sons, but I have never read a word about his wife. Apparently Socrates spent a great deal of his time stimulating the populace to reflective thinking. This obviously did not leave him much time for his wife and family. I think it would be very interesting to learn what role she played in the life of Socrates.

The most important question, of course, is what factors caused this extremely intelligent man—possibly the greatest philosopher of all time—to turn to the materially empty life of the true philosopher. I am sure that finding the answers to these questions about the life of Socrates will prove a very satisfying task.

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## The Presidential Campaign of 1952

DAVID F. PAGENKOPF

*Rhetoric 102, Theme 9*

THE OPENING ACT OF THE 1952 PRESIDENTIAL CAMPAIGN somewhat resembled the first night performance of a poorly directed high school play. Mistakes were made and last minute alterations in plans had to be effected by the participants and their directors. The leading characters, Dwight David Eisenhower, the Republican nominee, and Governor Adlai Ewing Stevenson, the choice of the Democrats, were confronted with unexpected emergencies that were magnified by the fact that they were unaccustomed to their starring roles in the world of politics.

The immediate problem facing Mr. Eisenhower and his campaign leaders was the enlistment of the Taft supporters. This promised to be a difficult task, particularly in view of the fact that the path of rebellion had already been blazed by Colonel Robert R. McCormick, editor of the Chicago *Daily Tribune*.<sup>1</sup> The gravity of the situation was apparent to the Republicans, who were cognizant of the political influence belonging to Colonel McCormick and his position.

On the other hand, Governor Stevenson's election aspirations were dealt a serious blow at the outset of his campaign. In one of his first speeches Stevenson upheld the Supreme Court's decision that the federal government should control and fairly administer the Texas Tidelands and the division of their proceeds.<sup>2</sup> Because Governor Shivers of Texas was already opposed to the Democratic candidate's stand on civil rights,<sup>3</sup> Governor Stevenson virtually lost all hope of carrying Texas by this inept handling of the Tidelands issue. Eisenhower later increased his great Texas popularity by advocating state control of the submerged oil fields.<sup>4</sup>

As the campaign began to gather steam during the summer months, the strategy to be employed by the two parties became quite clear. Mr. Eisenhower proposed, and his campaign strategists agreed, that he should be cast as a "middle-of-the-road" candidate.<sup>5</sup> (It may have been the desire to influence the vote of the disappointed Taft followers: Senator Taft had been characterized as a "middle-of-the-road" Republican throughout his brilliant political career.) However, it was decided that this conservative approach was not to detract from the Republican candidate's strong charges that a change was sorely needed in Washington. Mr. Eisenhower later endorsed U. S. participation in the Korean "police action," but placed the blame for the war on the administration's foreign policy prior to 1950.<sup>6</sup> In line with this middle-of-the-road procedure, Mr. Eisenhower decided against making extravagant promises to the voters.<sup>7</sup> Indeed, clear-cut solutions to the vital issues were absent from his campaign speeches.<sup>8</sup>

As is the case with all presidential campaigns, 1952 party strategists found it necessary to gear their campaign toward certain geographical and economic segments of the electorate. It was felt by Republicans that the South, as a whole, would cast their votes for the Democratic nominee. Consequently, the G.O.P. board of strategy reasoned that their ultimate success would be greater since the majority of the five hundred and thirty-one electoral votes were held by only five states—New York, Pennsylvania, Ohio, Illinois and California,

<sup>1</sup> "Both Nominees Start Swinging," *Newsweek*, 40 (September 1, 1952), 13.

<sup>2</sup> *Ibid.*, 19.

<sup>3</sup> *Ibid.*

<sup>4</sup> "Summing Up the Major Issues," *New Republic*, 127 (October 27, 1952), 12-13.

<sup>5</sup> "Both Nominees Start Swinging," 13-14.

<sup>6</sup> *Ibid.*

<sup>7</sup> *Ibid.*, 14-15.

<sup>8</sup> "Behind Eisenhower's Victory," *Nation*, 175 (November 15, 1952), 437.

if they concentrated on the northern Negro votes.<sup>9</sup> Also, the Republicans recognized the weak points in the administration's policy of strong government control of farm prices and planned their attack accordingly.<sup>10</sup> Finally, the decision was made to conduct the greater part of the campaign in these five key states.

The Republican platform, as established by the Republican National Committee, was merely a detailed list of promises and pledges to the public. In essence, it promised to the voters the best of everything from a prompt cessation of hostilities in Korea to a better system of mail delivery.<sup>11</sup> A full examination of all fields of foreign and domestic significance is not pertinent to this study. Suffice it to say that the areas of prime importance covered by the G. O. P. platform pertained to foreign policy, Communism, taxes, small business and agriculture.

The G. O. P. platform committee promised to restore the peace that they charged had been lost by the Democratic administration at Teheran, Yalta and Potsdam.<sup>12</sup> It promised to banish Communists from government, particularly in the tax-collecting agencies.<sup>13</sup> Its platform pledged a provision for anti-monopoly laws to aid the small businessmen.<sup>14</sup> The committee stated that its goal was "a balanced budget, a reduced national debt, an economical administration and a cut in taxes."<sup>15</sup> It promised "to combat inflation by encouraging full production of goods and food and not through a program of restrictions."<sup>16</sup> To the farmers the committee promised full parity prices for their products.<sup>17</sup> (For a long time farmers had been the victims of a price discrimination. As the prices of industrial goods were rising, the farmers' prices remained the same. This required some sort of government intervention, which took the form of a guarantee to the farmers that they would receive a percentage of the prices that they received during the 1910-1914 period when the farmers' income was at its peak. This percentage guarantee has been termed "parity."<sup>18</sup>

The Democratic Committee on Platform and Resolutions formally stated its pledges in its report to the Democratic National Convention.<sup>19</sup> It closely resembled the Republican platform with regard to the abundance of promises. Foremost in importance of its pledges was a promise to provide "peace with honor."<sup>20</sup> This was in line with President Truman's policy of keeping the

<sup>9</sup> "Both Nominees Start Swinging," p. 15.

<sup>10</sup> *Ibid.*

<sup>11</sup> James C. Charlesworth, "The Republican Platform," *American Academy of Political and Social Science*, 283 (1952), 161, 170.

<sup>12</sup> *Ibid.*, 161.

<sup>13</sup> *Ibid.*, 164.

<sup>14</sup> *Ibid.*, 165.

<sup>15</sup> *Ibid.*

<sup>16</sup> *Ibid.*

<sup>17</sup> *Ibid.*, 166.

<sup>18</sup> Paul A. Samuelson, *Economics* (New York, 1955), 401-402.

<sup>19</sup> Charlesworth, 172.

<sup>20</sup> *Ibid.*



armed forces in Korea until an honorable peace had been secured. The manner in which the Democrats catered to the numerically larger working class is evidenced by their promise to provide a tax system that would make allowance for the taxpayers' ability to pay.<sup>21</sup> They promised a repeal of the Taft-Hartley Act which they claimed "tipped the scales in favor of management."<sup>22</sup> Also they promised an enactment of an excess profits tax system to prevent profiteering by big business.<sup>23</sup> As was the case with the Republican platform, the Democrats went on and on pledging improvements in other areas such as education, administration of veterans' affairs, slum clearance, civil rights and advocacy of statehood for Alaska and Hawaii.

The informal strategy of the Democratic Party, as expressed in the campaign speeches of Governor Stevenson, featured the slogan "You never had it so good."<sup>24</sup> The implication here was that the American people would be unwise to vote out an administration that had provided so much prosperity for all. The Democrats realized that they were at a distinct disadvantage regarding Korea as a foreign policy issue. It was necessary to follow President Truman's Korean policies, which were meeting with very little success. This left the road clear for the Republican candidate to initiate proposals for settlement of the Korean War. With this clear realization in mind, the Democrats decided to concentrate on issues of domestic importance rather than foreign policy.<sup>25</sup>

The reasons for Mr. Eisenhower's victory and Governor Stevenson's defeat can be evidenced from a close analysis of how the two candidates treated the vital issues. As it happened, the manner in which they dealt with these issues, together with other influential factors, had very opposite effects on the voting public. While considering the factors contributing to the failure of the Democratic nominee, we may be able, in part, to recognize some of the causes of Mr. Eisenhower's success.

The general mistake made by Governor Stevenson and his colleagues was to dwell too much on their slogan "You never had it so good." The excessive degree to which they labored this point had a negative effect on the public.<sup>26</sup> Americans realized that their prosperity was due primarily to the boom in business caused by the war. Eisenhower summed it up in two words: "war prosperity."<sup>27</sup> The public realized that there was, in truth, no real prosperity, because of inflated prices and high taxes.<sup>28</sup> If the governor from Illinois had not tried to force this point on the public, he might have been more successful.

<sup>21</sup> *Ibid.*, 177.

<sup>22</sup> *Ibid.*, 179.

<sup>23</sup> *Ibid.*, 175.

<sup>24</sup> "Both Nominees Start Swinging," 14.

<sup>25</sup> *Ibid.*, 13.

<sup>26</sup> Derk Bodde, "Why the Democrats Lost," (Letter to the Editors) *Nation*, 175 (December 27, 1952), 615.

<sup>27</sup> "Summing Up the Major Issues," 12.

<sup>28</sup> Bodde, 615.

Errors of this nature were prevalent in other areas of the Democrats' approach. Stevenson spent too much time in eulogizing the administrations of the previous twenty years as compared with past Republican administration failures.<sup>29</sup> He repeatedly made reference to the depression days under the Hoover administration,<sup>30</sup> not realizing that times had changed and that the American people were concerned with solutions to the problems of 1952. To summarize: the Democratic candidate failed to take the initiative in offering solutions to current problems or, at least, alternative proposals to those made by Mr. Eisenhower. However, in all fairness to Governor Stevenson, it should be noted again that his hands were tied, so to speak, concerning the Korean issue, inasmuch as President Truman had committed the Democratic Party to a prevention of a cease-fire until an American victory could be honorably attained.

Stevenson's defeat might also be traced to another combination of factors. Conditions affecting the voting public had changed considerably in the four-year span from 1948 to 1952. President Truman knew where he was going in 1948 and had almost four years of White House experience to rely upon. In 1952, with the Korean War at a grim stalemate, the American people were filled with anxiety and fear. This, combined with the fact that Adlai Stevenson was a comparative unknown on the national political scene, seriously detracted from the voters' confidence in the Democratic Party.<sup>31</sup>

As mentioned above, Stevenson's *faux pas* in handling the Tidelands issue was a factor contributing to his defeat. Also, as opposed to the all-out effort on the part of Democratic supporters in 1948, their attitude in the '52 campaign was marred by complacency and a false reliance on the general prosperity of the nation.<sup>32</sup> Perhaps this can be traced to the uncoordinated machine effort at the local voting levels. It was felt that local party leaders failed to acquire the complete labor vote that was needed so badly.<sup>33</sup>

It should be pointed out that Stevenson's campaign speeches were not completely ineffective. At times he made very good sense. This can be illustrated by his sound reasoning that the U.S.S.R. was responsible for the prevailing high taxes. He pointed out that 85 per cent of the budget went toward national defense. He argued that we must "first become strong, then reduce the armaments race."<sup>34</sup> Indeed, an unbiased observer of the 1952 presidential campaign and its outcome might conclude that it was not so much a Stevenson defeat as it was an Eisenhower victory.

The slogan adopted by the Republican Party seemed to express quite well the sentiments of the American public. "Time for a change," although used

<sup>29</sup> Fred Zimmerman, "Where the Democrats Erred," (Letter to the Editors) *Nation*, 176 (January 31, 1953), 107.

<sup>30</sup> *Ibid.*

<sup>31</sup> *Ibid.*, 108.

<sup>32</sup> Bodde, 615.

<sup>33</sup> "Behind Eisenhower's Victory," 438.

<sup>34</sup> "Summing Up the Major Issues," 12.

by the G.O.P. in four previous campaigns,<sup>35</sup> finally took hold. The implication here, that twenty consecutive years was too long for one party to occupy the White House,<sup>36</sup> had a strong effect upon the electorate. Mr. Eisenhower realized that he must provide solutions to eliminate the fears of the American people. Three of these fears were by-products of the Truman administration: (1) fear of future extension of the Korean War; (2) fear of Communism; and (3) fear of an economic collapse that could result from high taxes and inflation.<sup>37</sup>

Actually, Ike proposed no definite solution for ending the fighting in Korea, but his insistence that, if elected, he would go to Korea in an attempt to find a solution was enough to gain the confidence of the people.<sup>38</sup> It should be stressed that this was not merely a promise, but rather a stubborn insistence that he would effect a prompt cease-fire. No doubt, Mr. Eisenhower's military career and vast experience in this field added much to the voters' confidence in him.

Senator Joseph McCarthy of Wisconsin had been waging a much-publicized war against the infiltration of Communists into government positions. Although his methods were generally considered to be crude, his activities disclosed to the public the serious proportions that this situation had reached. This, together with the fact that it was the Communists that we were fighting in Korea and on the Cold War front, aroused a great anxiety among the people.<sup>39</sup> The Republican candidate detected this anxiety and relieved it by promising an administration free of Communists.<sup>40</sup>

Ike's stand on high taxes and inflation was just as determined as his stand on the Korean and Communism issues. Moreover, his proposals were very specific regarding the high cost of living. He acknowledged Governor Stevenson's argument that Russia was the cause of our high taxes, but claimed that he would cut taxes from \$81,000,000,000 to \$60,000,000,000 within four years by a more economic allocation of the tax income.<sup>41</sup>

Another very deciding factor in the Republicans' favor was that they were very well-fixed financially as opposed to the Democrats' somewhat limited funds.<sup>42</sup> The Republican strategists knew that their candidate was very popular among the American people and capitalized on this by spending millions of dollars to secure a monopoly of television and radio time for Ike's campaign speeches.<sup>43</sup> These media were valuable to the G. O. P. because they permitted the voters to perceive the warmth and sincerity of the future

<sup>35</sup> "The Campaign Issues," *U. S. News and World Report*, 33 (July 11, 1952), 18.

<sup>36</sup> *Ibid.*, 19.

<sup>37</sup> *Ibid.*, 18.

<sup>38</sup> Zimmerman, 108.

<sup>39</sup> "Behind Eisenhower's Victory," 437.

<sup>40</sup> Zimmerman, 107.

<sup>41</sup> "Summing Up the Major Issues," 12.

<sup>42</sup> "Behind Eisenhower's Victory," 438.

<sup>43</sup> *Ibid.*



president. The ample funds that the Republicans had at their disposal were helpful, too, in organizing a tightly knit campaign effort.<sup>44</sup> Senator Taft listed this as a factor of prime importance in an interview after the Republican victory was definitely assured.<sup>45</sup>

Let us attend to the post-election comments of two veteran Republican politicians. Senator Taft ascribed Stevenson's defeat to the fact that the public was tired of the New Deal. Also, he mentioned that Democratic efforts to alienate Taft's followers had failed.<sup>46</sup> Governor Thomas E. Dewey, a two-time loser in presidential elections, thought that the administration blundered by failing to train the South Koreans to defend themselves. Also, he pointed out that Truman's "mud-slinging" tactics only hurt the cause of the Democrats.<sup>47</sup>

Thus, the 1952 presidential campaign ended in a landslide victory for Dwight David Eisenhower. It was acknowledged as a great personal triumph for the former general, but many post-election observations also conceded that it was a victory for the Republican party as a whole,<sup>48</sup> brought about by a well-integrated, well-organized campaign machine.

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<sup>44</sup> *Ibid.*

<sup>45</sup> "Why We Won; Why We Lost," *U. S. News and World Report*, 33 (November 14, 1952), 66.

<sup>46</sup> *Ibid.*

<sup>47</sup> *Ibid.*, 67.

<sup>48</sup> "Behind Eisenhower's Victory," 439.

## The Inefficiency of Rhetoric

HOWARD MINDELL

*Rhetoric 102, Theme 6*

ALL COURSES HAVE GOOD AND BAD POINTS. IT IS THE purpose of this theme to discuss several of the objectionable features of rhetoric as I have observed them during my limited exposure to the course.

It is fairly evident that grades are many times unjust. Themes cannot be graded objectively, as can a multiple-choice hour examination in a science course. Instructors are apt to grade according to their personal sets of values and ideas. If a student's style is not appealing to the instructor and his previously developed standards, a low grade may be given; but the same theme may receive a much higher grade from another instructor who is equally against doling out high grades, but is influenced favorably by the theme because of his particular set of values. This does not say, of course, that the rhetoric instructor cannot distinguish "A" themes from "E" themes. Very bad and very good themes can be distinguished, but often themes in the middle grade bracket are unjustly marked. You might ask, "What, then, is a fair mark?" A fair mark could be determined only by at least two or three competent instructors.

One also might ask, "What's in a grade?" It seems to me that many instructors have forgotten how much decent or better-than-average grades meant to them while they were in school. Pre-dental, pre-medical, and various other pre-professional students need the advantage of every possible justifiably high grade they deserve. If a low grade in rhetoric is given at any time due to misjudgment, then a horrible mistake is being made. Rhetoric teachers as a whole are more than capable of grading themes, but it must be admitted that a course like rhetoric offers more chances for a grading error than any other.

Is rhetoric a practical course? Does one learn theme writing from practice only? Themes are based on inspiration. Inspiration depends on personality. Can personality be changed in two hours and forty-five minutes for thirty-two weeks enough so that inspired themes will be produced? In psychology we learn that personality is formed in the first seven years of life. Grammar and punctuation are certainly important factors which can be improved through practice in rhetoric, but a grammatically perfect theme is not necessarily a good one. It seems that rhetoric tests thinking and writing ability more than it teaches it. I was under the impression that university courses taught rather than tested. Improvement in theme writing certainly can occur if the student has had no rhetoric, but after eight or nine years of writing his thoughts on paper in a particular style or manner, the student tends to be immune to further instruction. This, of course, presents a challenge to the rhetoric instructors, and, to infuse greater spirit into the student, low marks are given at the beginning of the course. Gradually, of course, the marks become higher due to the rapid "improvement" of the student. It is more likely that high marks are given unconsciously by the instructor towards the end of the course as he searches frantically for some form of improvement in his students. It has been proved, however, at the University of Illinois' Education Department that low marks definitely breed discouragement and apathy in 80 per cent of the students tested.

Rhetoric is of some value. It stimulates thoughts, among other things, and will improve grammar and such things, though the student may protest

In 1934 the Federal Public Housing Program was put into effect on an experimental basis. It was the first program to establish by actual practice that Negroes and whites could be integrated. It is still in existence today, and still practicing integration, facts which testify to its success.

There were problems to be solved, of course, and the program did solve them. In many cases the hangdog fear of the minority had to be integrated with the stubborn prejudice of the majority. Housing officials found that they were best able to cope with this problem by seeking to regulate the percentage of integration. They learned that a community containing from 6 to 30 percent of the minority group was the most satisfactory. In this situation the Negroes felt secure, yet the whites did not feel they are being dominated by the Negroes. They also found that integration works better on a community level, so they substituted whole neighborhoods for small developments. These neighborhoods offered a practical means for the mingling of the races in schools, playgrounds, and other public facilities.

It is true that in many areas there was opposition to the establishment of non-segregated housing projects. There have been riots and other forms of violence. However, it is significant to note that most of these demonstrations took place when the project was first set up in an area, when it was still something strange and new. The record of violence against projects which have been in existence for some time is remarkably low compared with the violence record when they were first initiated. This proves that most opposition to non-segregated housing springs from a fear of the unknown; once this type of housing has been established, neighbors find no cause for complaint.

In summarizing the over-all success of integrated housing, Charles Abrams (who was requested by the American Civil Liberties Union, the National Association for the Advancement of Colored People, and the American Council on Race Relations, to write a pamphlet on integrated housing) has reported that it has been completely successful. He further states that it proves that, given a decent environment, Negroes will pay their rent, improve their health and living conditions, and be good neighbors.

In 1953 the Public Housing Administration put out a pamphlet entitled "Open Occupancy in Public Housing" which reported on the success of government housing projects. It noted that the integrated projects have demonstrated that if Negroes and whites live together in communities, make daily contact with each other in communal facilities, and enjoy the same privileges while sharing the same responsibilities, internal tensions tend to relax, differences subside, and unrestrained cooperation ensues.

These conclusions were not drawn on the spur of the moment. Integrated housing projects have now been in existence for over twenty years, and the Federal Housing Authority has had a long period of experience on which to base its judgment.

It is also significant to note that a broad cross-section of the people of the United States have their experiences represented in the findings of the Federal Housing Authority. The following chart put out by the F. H. A. in



June, 1953, shows the racial pattern in public housing projects tenanted partially or wholly by Negroes.

Projects

Occupied by Negroes	1,101
Occupied by Negroes only	683
Occupied by Negroes and whites	418

Dwelling Units

Occupied by Negroes	136,043
Occupied by Negroes only	102,988
Occupied by Negroes and whites	33,055

These figures show that one-fourth of all the Negroes living in housing projects are living in non-segregated units. They and all the whites living with them are getting first-hand experience in integrated living, experience which is being passed on to the Federal Housing Authority, and which the F. H. A. is passing on to the public.

Another important factor to be considered is that successful integrated living is being reported all across the nation. In the West, the Los Angeles Housing Authority reports complete harmony in Aliso Village, an 802-unit slum-clearance development containing various races, religions, and nationalities. From the Middlewest comes the Chicago Housing Authority's report of satisfactory adjustment in large housing projects consisting of 25 percent Negroes. In the East, the New York Housing Authority gives the most favorable report of all. It notes that in communities where non-segregated projects have arisen there has been no tendency for people to move out of these communities; and, moreover, business in the communities has increased. It also states that friendly relations between the two races have been firmly cemented by working together on community projects, caring for each other's children, and lending a helping hand in times of emergency. In fact, the New York Housing Authority describes the integration of races there as a success of epochal proportions.

The only section of the United States which has not reported successful integrated living is the South; and here it must be remembered that integrated living has not failed—it *has simply never been tried*. With the new Supreme Court ruling against segregation in schools, the Southern children of today, the Southern citizens of tomorrow, will become accustomed to integration. In a previous instance it has been noted that familiarity with a reasonable situation tends to produce acceptance of that situation. It has been shown that integrated housing is certainly a reasonable situation. Therefore, we can conclude that integrated housing will be accepted as Southern citizens become familiar with it, and that integrated housing in the South is capable of being worked out and likely to prove successful in operation.

Thus, because it has been proved that non-segregated residential areas are existing successfully in most parts of the United States, and can exist

successfully in all parts of the United States, it is logical to conclude that the establishment of non-segregated residential areas in the United States is practicable.

# A Course In Physiology

JACK H. CUTLER

*Rhetoric 101, Theme 1*

PHYSIOLOGY, THE STUDY OF THE FUNCTIONS OF THE human body, bestows upon those who study it an invaluable understanding of that marvelous and highly complex machine, one's own body. To familiarize the student with all phases of this science, the course is divided into three types of classes.

The first type is the physiology lecture. In this class a learned doctor describes, discusses, and diagrams the various organs and functions of the body. He also clarifies the meanings of the longer and more complex scientific terms such as *antivivisectionist*. According to the learned doctor, a full comprehension of the term *antivivisectionist* is absolutely essential as a foundation before one can build a strong structure of physiological knowledge. The definition of an *antivivisectionist* is "a sentimental fool who believes that the larger animals, especially dogs and cats, should not be sliced up for experimentation." All the students are taught that the greatest threat to humanity today is not the communist, the anarchist, the Fascist, or the atheist, but the *antivivisectionist*. Thus, the lectures give the students a solid basis of information upon which they can proceed with their work.

The second type of class is the physiology demonstration period. This class, as its name would indicate, is devoted to demonstrating the principles learned in the lecture class. Many of these periods are utilized for the purpose of finding out exactly how much heat, cold, and other stresses different animals can take before they expire. But the demonstrations do not always turn out precisely as planned and sometimes the subject of the demonstration does not die as expected. On these occasions a very heart-rending scene unfolds. The disheartened, dejected look on the instructor's face as he looks down at the villainous animal who, contrary to the rules, is going to live nearly brings tears to one's eyes. This second type of class builds further upon the basic learning received in the lectures and prepares the student for the third and final type.

The all-important third type of class is the physiology lab. The laboratory period greatly resembles the previously mentioned demonstration period except for one major difference. The student is now sufficiently advanced to have a dissection kit of his own, to do his own cutting, to make his own observations, and to draw his own conclusions.

Thus, following the "learn-and-cut" method, the student gains beneficial knowledge of his personal machine, his body.

# The American Aristocracy

FRANK K. LORENZ

*Rhetoric 102, Final Examination*

IT HAS OFTEN BEEN SAID THAT OUR NATION POSSESSES a relatively classless society. It is true that we do not have such old-world institutions as titles of monarchy and the nobility with their rank and hereditary land tenure. Our government officials are not chosen from an hereditary landed aristocracy, as many prime ministers, cabinet members and members of Parliament in England are, for instance. If we think of our society as a class system at all, we generally think of class differences based upon economic wealth, which is not necessarily hereditary. An American family's social position is usually based upon its economic position. Frequently a family's social position continues for a time after the family wealth is exhausted, but this situation lasts for only a couple of generations at most. We think of the great commercial and industrial dynasties, such as the Vanderbilt, Astor, duPont, and Rockefeller, as the only type of hereditary aristocracy we possess. Except in this economic sense, most of us are convinced that there is no such thing as an American hereditary aristocracy. An examination of the history of our country and of the personalities involved in its making lead me to take a differing point of view, however. From the pages of our history, particularly in the fields of politics, literature, and the military, the existence of an hereditary aristocracy of a sort can be readily detected. Certain families are interwoven like a thread throughout our political and, to a lesser extent, throughout our military history. Some of these eminent families have taken part in more than a century of our nation's history. The Adams family of Massachusetts is just such a group.

John Adams and his cousin Samuel, of Boston, can be considered the co-founders of the Adams political dynasty. They were both extremely active in fomenting and carrying on the Revolutionary War. While Samuel, the more militant of the two, took a direct part in the War, instigating the Boston Tea Party and supervising the maintenance of a colonial arsenal in his native city, John espoused the American cause as a member of the various Continental Congresses and as a diplomat for the newly proclaimed nation. After independence was won, John Adams became our nation's first Vice President and, in 1797, our second President. The political dynasty was continued by John's son, John Quincy Adams, who became our sixth president. Descendants of John Adams served as cabinet members and diplomats throughout much of the nineteenth century. Preeminent among these was Henry Adams, who became a substantial literary figure with his now famous autobiography, *The Education of Henry Adams*. The members of the Adams family have served this country in high governmental positions up to the present day. Charles Francis Adams, who passed away only a few years ago, was a former Secretary of Navy.

The State of Ohio has possessed at least two great political families.



William Henry Harrison, the hero of Tippecanoe in the War of 1812, became our seventh President. Prior to his elevation to the presidency he had been governor of the Indiana Territory. Harrison's grandson, Benjamin, became president in 1889. Members of the family have also filled a host of lesser governmental positions. Perhaps the outstanding example of an hereditary political aristocracy still present today is the Taft family of Ohio. Alfonso Taft was one of the founding fathers of the city of Cincinnati, Secretary of War under President Grant and Minister to Russia. His son, William Howard, became President of the United States in 1909, and later Chief Justice of the Supreme Court. He had also been Secretary of War under President Theodore Roosevelt. His eldest son, Robert Alfonso, became an outstanding U. S. Senator and one of the leading political figures of his time, often a leading contender for his party's nomination for the presidency. Senator Taft's brother, Charles, is an eminent lay churchman, Cincinnati city official, and former candidate for Governor of Ohio. Senator Taft's sister, Helen Taft Manning, is Dean of Women and former acting president of a leading eastern college. Senator Taft's son, William Howard, is presently Ambassador to Ireland.

The Lees and the Byrds of Virginia are also examples of the American aristocracy. Light-Horse Harry Lee, of Revolutionary War fame, was the grandfather of Confederate General Robert E. Lee. General Lee's wife, by the way, was a descendant of Martha Washington. A member of the Lee family was a United States Army general as recently as World War II. The Byrd family has provided our nation with statesmen from colonial times to the present. A Byrd was one of the first governors of colonial Virginia, and Harry Flood Byrd, his descendant, is presently an outstanding United States Senator and former Virginia Governor. Senator Byrd's brother is Admiral Richard E. Byrd, famed arctic explorer.

These few examples of eminent American families support my belief that there is such a thing as an hereditary American aristocracy not necessarily based upon economic position. It is the type of aristocracy which is based upon accomplishments and services to their country, rather than upon titles and land holdings—a type of aristocracy which any nation on earth should be rightfully proud to possess.

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## The Black Buzzard

DALE O. DILLARD

*Rhetoric 101, Theme 11*

THE "BLACK BUZZARD" WAS A 1941 MODEL PONTIAC FOUR-door sedan. It belonged to Dad by title and to myself by reason of usage until slightly over two years ago, when we sold the car to a man who wanted "something to drive on fishing trips." I could have told him that the Black Buzzard was "something to drive" anywhere.

The Buzzard's chief physical features, as I remember them, were a covering of chipped and faded black paint, a quiet-running, six-cylinder engine which could, and frequently did, propel the body along at eighty-five miles per hour, and a low gear which, when engaged, sounded like a cement mixer grinding out concrete to the tune of the Warsaw Concerto. This particular gear caused me much embarrassment as a result of the startled look on a strange passenger's face when I started forward. The effect of the gear's grinding noise on the state police was noteworthy as well as highly amusing. There was an intersection in my home town where a pair of troopers almost invariably parked their car, and themselves, in the evenings. I made it a practice to jar these gentlemen from their complacency as often as possible simply by utilizing my Pontiac's lowest gear when I resumed forward motion after stopping at the intersection. They generally responded by flashing their spotlight on my car as I pulled away. I never decided whether the light was meant as a warning or as an absolute verification of my identity. I believe it was the latter because one of the troopers was a member of my church and, if he happened to be standing outside the church on Sunday morning, he always smiled and waved as I pulled away from the curb.

The first night I took the Buzzard out on my own was March 10, 1953, the day I received my driver's license. I started out for town, which was about five miles from home, with butterflies in my stomach, high hopes for an adventuresome night in my head, and a horse harness in the back seat. You see, my Dad also used the car as a truck sometimes, hauling hay, straw, and sacked corn on the fenders and a wide assortment of tools, containers and other articles in the trunk and back seat. On that first night I figured the harness would be all right where it was, but when I picked up my best friend he hastened to assure me that the horse harness "had to go," lest our social progress for the night be impeded. So, I parked the Pontiac on a back street and the two of us shifted the leather, brass, and rope contraption to the trunk. Our social progress for the night amounted to nothing anyway.

During the spring months the Buzzard and I did a considerable amount of social climbing, reaching the point where we were racing my contemporaries in their fathers' new cars. Of course, we didn't race on a straightaway track or anything like that. We would set a destination ten-or-so miles away over the regular highway and "take off." There were always "near accidents," but never anything serious. I remember one incident in which three of us were racing back to town following a frigid, and illegal, dip in the city lake. I was driving at my car's maximum speed, eighty-five miles per hour, and the other two cars were stationary, relative to mine, one just ahead of me and one on my left. After three or four minutes of this, the inevitable happened and we met a car. The boy on my left, instead of dropping back, cut towards me so that I had to swerve to the right, far off the pavement. Luckily, there were no ruts or abutments at the side of the road and the Black Buzzard and I escaped unscathed.

Later in the summer my car became the key figure in a succession of hilarious evenings. Every night during July and August the Buzzard and I loaded up with a bunch of high school juniors-to-be of both sexes and set out. Since my income at the time consisted of that amount of money which I could mooch from my parents, each member of the gang chipped in a quarter or so for gasoline and other expenses each night. We found that a couple of dollars could take us a long way—to the drive-in theater, to any of a dozen nearby community teen-towns, or out on an infamous escapade known as a "bushwhack." Bushwhacking consists principally of shattering the darkness and solitude of a lover's lane or lone parking spot among some railroad track or slag heap. Our gang worked bushwhacking into a "science," ever inventing fresh strategy and tactics. By late August we knew the favorite parking spot of nearly every couple in town as well as a few other facts that can hardly be discussed here. One of our favorite tricks consisted of pulling up beside a parked car, holding a lighted red lantern out the window, and yelling, "Need a light?" Then we would leave the area in something of a hurry for we were forever being surprised by the Romeos who carried concealed weapons. A pistol shot behind us in the night was not an uncommon experience.

The Black Buzzard served me nobly throughout the summer of 1953. Never once did I have a flat tire and very seldom was I troubled by any mechanical breakdown in the car. Once, though, my buddy the Buzzard and I were entertaining five girls by driving on a remote country road late at night, when the fan belt broke and the water in the radiator boiled away before I noticed the rising temperature gauge. Finding the fan belt in ribbons and the engine steaming hot with not a filling station in sight, I decided to back to a house we had passed shortly before. There at the house I obtained a bucket of water, filled the radiator, and set out for our home town which was seven miles away. To keep the engine temperature down as far as possible, I shut off the engine at the top of each hill we encountered and coasted until I was forced to gain some momentum for the next ridge. To avoid running down the battery, I turned off the headlights at each opportunity also. Coasting silently along at forty miles per hour in a drafty '41 Pontiac in total darkness and on a state highway is high adventure, believe me—especially if you are a male and five females are giggling nervously in your ear. The Buzzard brought us home without further mishap though and, once fitted with a new fan belt, she was as good as you can expect any twelve year old car to be.

In the fall of 1953 I conducted my first love affair. My girl friend and I enjoyed many happy evenings in the Pontiac and just before Thanksgiving we were rather sorry to see the car go. My Dad had decided that the Buzzard had outlived its usefulness and subsequently sold it. My girl friend and I were never quite the same in my Dad's DeSoto. In fact, when we broke up more than two months later, she blamed our separation partially on the change in automobiles. She said I had gone "high-hat," or something like that, when



the Buzzard left. I'm all for progress, though, and now I realize that getting rid of both the girl friend and the Black Buzzard was necessary for the continuation of my progress in life. There will always be a tender spot near my heart for each of them, however.

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## Rhet as Writ

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Although her skin and general outward appearance seem old, one can see a twinkle in her eyes. It is my landlady.

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While R. O. T. C. is compulsory at the University down here because it is a land grant school, male students at Navy Pier have their choice because the school isn't built on land.

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A practical joke is enjoyed by all if the joke is really practical.

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Irregardless of what course she takes, she will, of course, leave college a much broader person than when she entered, which, in the case of the sincere coed, is her objective.

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When I am sixty, I want to be able to say that I have experienced a wonderful life full of happiness, sadness, excitement, and every other adjective.

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... to coin an already very widely used phrase, ...

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During the day there are cattle shows, contests in the grandstands, and entertainment for everyone. At night the midway is in full swing and there is horse racing in the grandstands.

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After he (a student preparing to ask a girl to wear his fraternity pin) has taken all precautions necessary, he will, literally speaking, throw caution to the wind and make his fatal step with one foot in a hole and the other on a banana peel.

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Since power was his main goal, and his people were against him, it was to Caesar's advantage to be killed.

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Becky Sharp and her husband managed to live through her craftiness.

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The council has declared that on alternate nights parked cars will vacillate between north and south and east and west.

## Honorable Mention

*Charles H. Dennis: Women: How to Understand Them*

*Alice C. Berger: Rhetoric 100: To Be or Not To Be*

*William C. Willoughby: Cayucas I Have Known*

*John J. McCauley: My Erstwhile Hobby*

*Robert Sauer: "Consider These, for We Have Condemned Them"*

*A. Mogenis: Tribute to George Orwell*

*Max Flandorfer: Gone By*

*Robert R. Allison: Automatic Gunsmoke*

*Judith Morse: Road to ?*

*William Babcock: Listen to the Night*

*Edward I. Terry: The Need for Funerals*

*Sally Joy: A Day at the Races*

*Claudia L. Lippert: Railroad Jargon*

*R. Kelley: The Best Teacher I Have Ever Known*

*Michael Hoffman: The Outlook Is Bleak for the Shoal*

*Phillip Hardy: Peoria, The Reformed City*

*Norman Mysliwies: The Old Familiar Faces*

*Anne Ehret: It Takes Time*

*Robert Sauer: My Favorite Philosopher*

*Mary Ann Hood: Why I Came to College*

## The Contributors

*Sylvia Wineland*—Pleasant Hill

*Wilbur L. French*—Veedersburg, Ind.

*Charlotte VonBehren*—Girard

*Robert Camy*—Joliet

*Ruth F. Weiner*—Western H. S., Baltimore, Md.

*Judith Sensibar*—Laboratory School, U. of Chicago

*Francis Spooner*—Grant Comm., Fox Lake

*David F. Pagenkopf*—Lake Forest Academy

*Howard Mindell*—Highland Park

*Michael N. Soltys*—Lowell

*Dianne Baumann*—Carl Schurz, Chi.

*Jack H. Cutler*—Bethany

*Frank K. Lorenz*—GED Entrance Examinations

*Dale O. Dillard*—Frankfort Comm., W. Frankfort